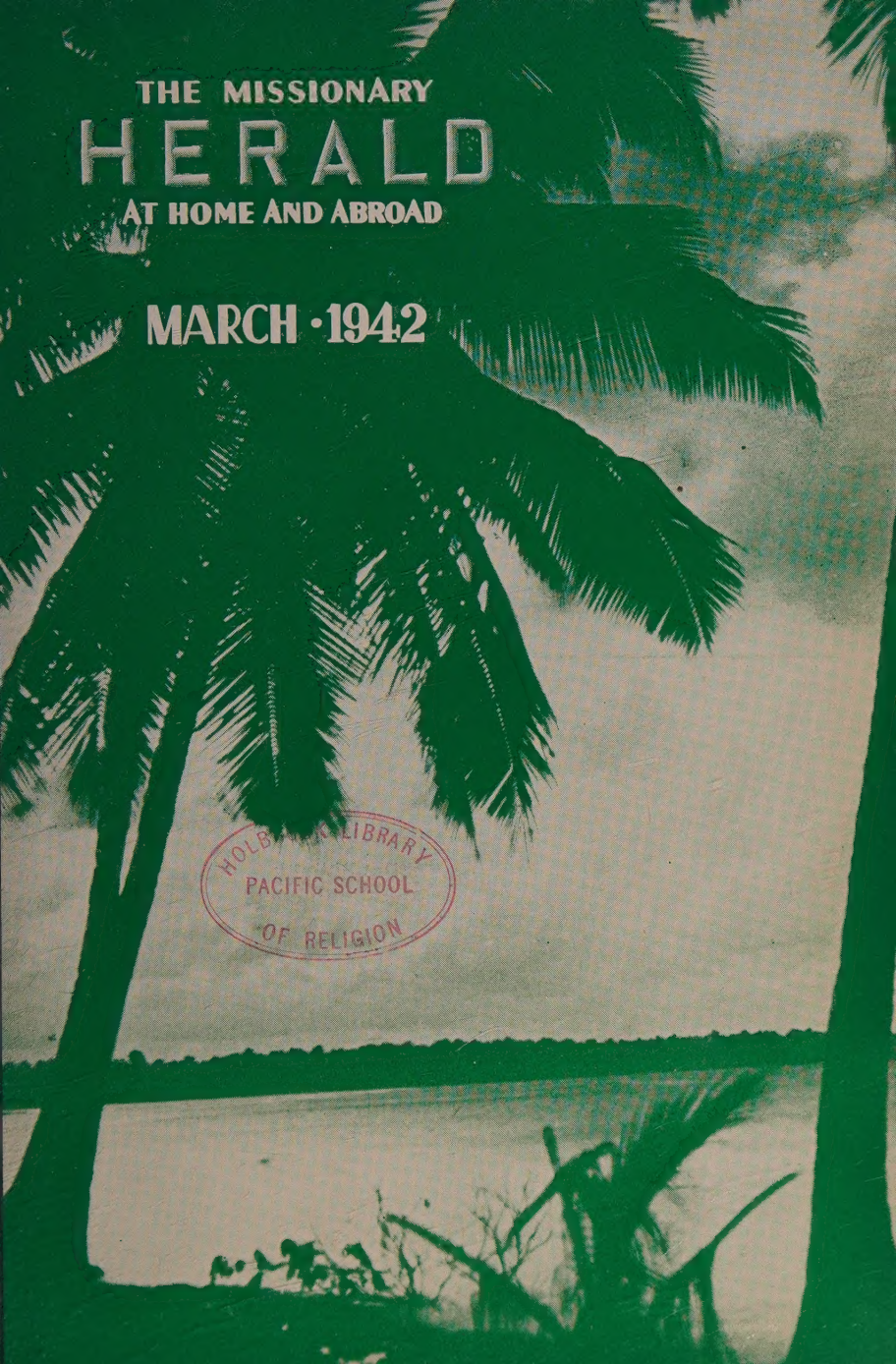
# THE MISSIONARY HERALD

## AT HOME AND ABROAD

## MARCH · 1942



HOLB[illegible] LIBRARY
PACIFIC SCHOOL
OF RELIGION

# The *Complete* Portable . . .

## that does a *complete* typing job

The Underwood *Champion* Portable was produced on the theory that you want a *complete* writing machine. That is why this famous Portable contains the essential features of the big Underwood Business Typewriter.

Ask your local Underwood Portable Dealer to show you the complete line of Underwood Personal Typewriters.

*Or, write to our New York office for complete information on Underwood Portables*

UNDERWOOD ELLIOTT FISHER COMPANY
One Park Avenue, New York, N. Y.
*Sales and Service Everywhere*

UNDERWOOD *Champion* PORTABLE

# BECKLER PRESS

INCORPORATED

CREATIVE and COMMERCIAL PRINTERS

*PRINTING plus SERVICE*

BECKLER PRESS BOSTON

470 ATLANTIC AVENUE, BOSTON
Telephone HANcock 2882

Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

# The Missionary Herald

## At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

**Vol. CXXXVIII** **MARCH, 1942** **No. 3**

# Our Cover

It is a temptation these days to place before our readers a panorama, so to speak, of the long line of mission stations that the American Board used to support in the islands of the Pacific. The picture would range from Hawaii through the Marshall, Gilbert and Caroline groups, through Borneo, Java and Sumatra to Malaya and Siam—the very bits of earth that the nations are fighting over today.

Accompanying these could well be some fascinating missionary travelogues covering those fields. We would wish also to quote from the journal of Munson and Lyman, murdered in 1834 by the Bataks of Sumatra on an exploration tour. Nor would we leave out the story of the far-reaching work of the Board's press at Singapore.

But we must content ourselves with a cover picture of the Jaluit Lagoon of the Marshall Islands which was brought into prominence a few weeks ago by the armed clash between the American navy and the Japanese shore batteries.

This is now the only part of the great Pacific island world in which Congregational Christians have special interest. Jaluit and Kusaie (a nearby island of the Caroline group) are the only stations in which up to last year our American missionaries have been residing. Here live the only Christian nationals that we have fellowship with in the Islands.

Let us remember in special prayer our brethren in the Marshalls and on Kusaie.

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board

Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
REV. JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.
HARVEY L. MEEKEN, *Manager*

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

# When the Children Took the Marshalls

***THE EDITOR RECALLS SOME GOOD OLD DAYS***

WHEN our newspapers announced some weeks ago that the American navy had attacked the Japanese in the Marshall and Gilbert Islands in the Pacific some of us immediately thought of the "Children's Ships" of our childhood and their "capture" of those very same islands. We remembered one or more of the "Morning Stars" that were captained by our missionaries from the middle of the nineteenth century into the twentieth; that visited regularly the Marshall and Gilbert Islands as well as Kusaie and the Carolines farther west, carrying mail and all sorts of supplies for the brave isolated missionaries there; and that transported the workers, American and native, from one group to another in the interests of the work.

These "Children's Ships" did not go to kill or destroy. They went to save. They built for international understanding and peace.

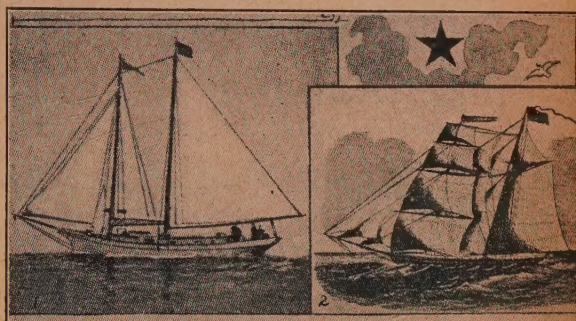
"How beautiful this navy!" wrote a missionary to the children of America. "It is not for war. There are no guns, nor powder, nor bullets, but Bibles and textbooks and messengers of peace. They do not carry intoxicating liquors to hurt the people, but the bread and water of Life to a hungry and thirsty people."

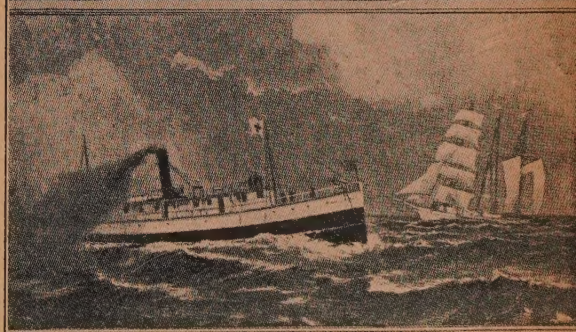
Perhaps one of the most persuasive reports to us who prided ourselves upon being stockholders of one of these vessels was that given by Alpheus Hardy of the Old South Church in Boston, chairman of the Prudential Committee of the American Board. He wrote in 1884 to the "Sabbath school children, Owners of the Missionary Packet, *Morning Star*," which had just been launched at Bath, Maine:

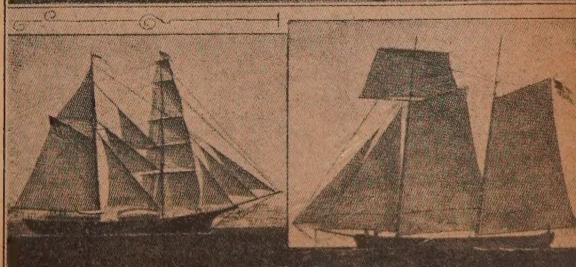
"The launching of your ship is invested with more than ordinary interest. I doubt if any ship ever had so many owners of such age and character. She is unlike other ships in that she is not 'for sale or charter.' She is not, after reaching Honolulu, 'for freight or passage.' The cargo and passengers are all of a unique character. She is laden with 'Good News,' 'Glad Tidings,' 'Peace on earth and good will to men.' Her passengers are to be messengers of peace, and her destination 'the isles of the sea,' and these isles shall be made glad because of her coming.

"This *Morning Star* is about three times as large as the first missionary packet, and is more

*At top: An early cut of "The Morning Star" at work.*







*Old cut of "The Morning Stars."*

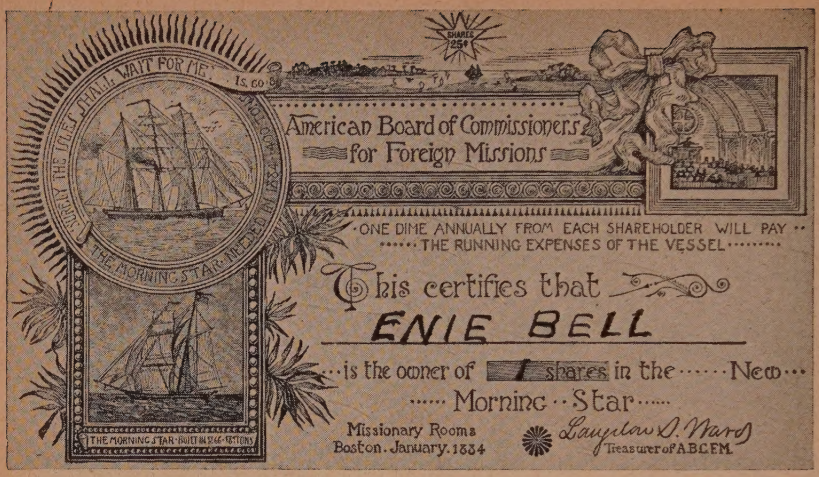
*Upper right: Star I.*

*Middle: Stars V and IV.*

*Lower left: Star II.*

*Lower right: The "packet" that first carried the missionaries from Boston to the Sandwich Islands*

*Upper left: Hiram Bingham II.*




than twice as large as either of the last two—the first being about one hundred and fifty tons, the last two nearly two hundred tons. This one is four hundred and thirty tons.

"Unlike her predecessors, she has limited steam-power, to be used only in calms and adverse currents, thus avoiding the perils which have caused the loss of the last two packets. . . . The dangerous navigation, the long delays caused by calms, with the urgent calls to extend the mission work to distant islands, compelled the Prudential Committee to provide steam-power. Instructions, however, will be given that steam shall be employed only when positively needed, and in harmony with our missionary policy of strict economy.

"You should be congratulated, children, on the high privilege accorded you in building this vessel. No other of our mission fields required a little ship, and by the time yours is too old for service it is quite certain the channels of commerce, created and made inviting by missionary work, will be filled with suitable conveyances, not our own, and far less expensive.

"You are all missionaries. A ship-owner is a trader with all the countries to which he sends his ships. You are missionaries to all the islands to which you send the *Morning Star*.

"Your contribution is not merged in the great treasury of the American Board, but it is in the *Morning Star*, and she, whether in port or at sea, is doing your work, conveying missionaries, with supplies for body, mind, and soul, to a multitude of human beings, each of whom will have occasion to say of you: 'I was an hungered, and ye gave me meat; naked, and ye clothed me; I was in prison (in my lonely

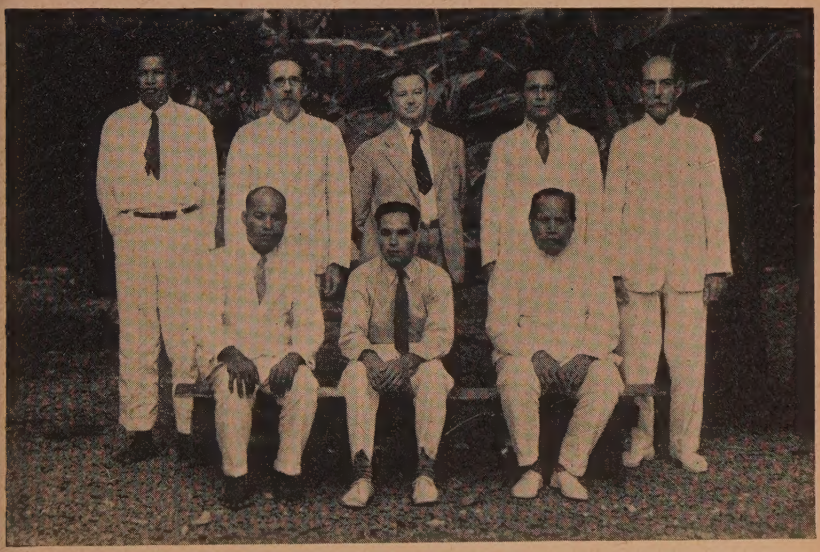
isle), and ye came unto me,' bringing Christian knowledge, and civilization and hope.

"In no sense do those who sustain missionaries do so more directly than you are doing. In sending your ship you send your money again and again. She courses, visits, works for you, while you study, play, or sleep. And in all your growing youth, while preparing for active, individual service in life, your ship will be repeating its mission to the islanders, who live ignorant of most of the abundant blessings you enjoy.

"And one thing more: Follow your white-winged floating messenger with your daily prayers for her safety and success."

No wonder we followed with interest *our* ship. We had given over $40,000 toward this *Morning Star IV;* we had been taken into partnership by some famous men; we were missionaries to tens of thousands of "natives" on the Marshalls and Gilberts; we were sharing our goodies with thousands of "poor boys and girls" on those lonely low coral reefs in the vast Pacific Ocean.

And who knows, perhaps we here got our start in a world-wide task that has been our life since college days!



*Some Marshall Island Christian leaders met with Treasurer Hackett of the Japan Mission in 1935.*

*Top row, left to right: Caleb, teacher in the Jaluit Lagoon; Rev. Carl R. Heine, Associate Missionary; Mr. Hackett; Claude Heine, son of Rev. Carl Heine; Rev. James Milne of Ebon and president of the Association of Marshall Island churches.*

*Front row: Lorenij, teacher at Mejuro; Bourne, son of Rev. Carl Heine; Lazarus, teacher.*

Relatively the work of the "Micronesian Mission" was very expensive during the years of the *Morning Stars*. Nearly a million dollars was spent from 1856 to 1900—and this did not include the tens of thousands raised by the children for the five ships. Moreover, at no time were there over 10,000 people in the Marshalls, or 30,000 in the Gilbert group—and never did anyone dream that these islands could ever be so strategically placed as to determine the destiny of the great family of nations in the world. Furthermore, the actual number of missionary centers, churches and schools was small compared with the missions in Japan, China, India, Africa and Turkey during that period.

Yet it was and still is a noble Christian undertaking. It was and perhaps is today the "purest altruistic" work that our Fellowship has attempted abroad.

And in the realm of missionary promotion at the home base can we point to a more successful effort? It not only got the money asked for but also created a rising generation of givers. It developed an adult supporting-constituency out of the children that owned the ships that carried the gospel to the far-off isles of the sea.

# An Open Letter to the President

**From Frank C. Laubach of the Philippines**

I AM one of a million Americans praying that, if God wills, you may take one further step this month:

Invite all allied and friendly nations to form a World Union of Free States *at once*. This world union would not, for the present, need any more machinery than is required to defeat the Axis. It would mean agreement of as many nations as possible that the present unified program is for all time, making a place also for affiliated states which are not belligerents.

Then announce that the World Union of Free States has come, that its tasks are (A) to rid the world of gestapos, international bandits, and imperialism; (B) to avert a terrifying collapse after the war; (C) to provide a unified program to build for all mankind an economy of abundance and happiness such as the world has never known. Announce that our enemies are to be included in this world union when they have overthrown the false leaders who enslave or mislead them.

Some reasons for desiring this World Union *now*, are:

It would begin to undermine the Axis by offering hope to millions who long for deliverance from their leaders, and so would shorten the war.

It would clarify the issue: "A World Union of Free States versus world enslavement." The assurance that all Allies entertain this common purpose would inject a new sense of solidarity.

It would electrify the world with new hope, more than the winning of a hundred victories; as did the Bill of Rights, the Declaration of Independence, and the Fourteen Points.

*Now*, while all of us are chastened, praying for God's favor, and generous with our coöperation, is the best time for permanent Union. This would forestall another disastrous scramble at the peace table, such as broke President Wilson's heart, and sowed the seeds for this war.

We shall have acute need of unified action the moment the war ends, if we are to avert world collapse and chaos.

World Union *now* may shorten this alarmingly rapid world-wide destruction, which cannot continue long without swift deterioration, exhaustion and the death of all the precious things in our civilization. It may prevent us from sinking back into the jungle.

This World Union of Free States is a Christian ideal, whereas selfish strife between nations is directly contrary to His teachings. With world union we can practice as well as profess Christianity. It will usher in a new age for the human race.

We send you this letter because we are so eager to do all in our power to help and back you.

May God grant you His wisdom!

## In Extremis

An Affirmation for a Time of Personal Anxiety

In Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou are God.

James Myers,
Federal Council of Churches.

*We might well call this group our "House of Bishops" but they, our State Superintendents, prefer to think of themselves as the "Servants of the Churches." The picture was taken at Chicago at the time of the Mid-Winter Meeting in January.*

*Top row, left to right: Daniels and English of Connecticut; Grubaugh of Colorado; Dreier of Southern California; Carlson of Oregon; Bruce of New York; Barnwell of Alabama, Georgia, Louisiana, Oklahoma, South Carolina, Tennessee and Mississippi (Colored); Scott of Florida and Georgia; Roundy of Maine (and the new chairman for 1942); McBride of Minnesota; Lester of the Southern Convention; Timberlake of Massachusetts; Ensminger of Alabama, Florida West, Tennessee and Kentucky; Wicks of Wisconsin; Rymph of Kansas and secretary of the group.*

*Middle row: Conner of Montana; Brandt of North Dakota; Montgomery of Iowa; Adams of Nebraska; Adams of Vermont; Burger of Missouri; Minister Horton of the General Council; Armstrong of New Hampshire; Rice of Washington, Northern Idaho and Alaska; Keck of South Dakota; Minton of Pennsylvania; Stemme of Cleveland City Union.*

*Front row: Skidmore of Michigan; Hall of Ohio; Noyce of Iowa; Johnson of Idaho and Utah; Lindeman of Louisiana and Texas; Faville of Wisconsin; Bennett of Indiana.*

# Not Compulsion But Willing Service

OUR Christian civilization is confronted today by a counter-reaction which is without parallel or precedent. But the lesson of history is that out of the havoc and the horror of this hour of humanity's desperation, a brave new world will arise. It will be achieved, however, by one strategy, and that is through the influence of Jesus, the constructive good will for which He supremely stands, permeating all peoples. The influence of Jesus is at work today, heedless of the thunder of Mars. The power-house from which it flows in mighty currents through all the earth is the Christian Church. Hence American Protestantism, now that the resources of European Protestantism are being depleted, faces an unprecedented mission in this period between two worlds. Let the Church be the Church and let Christian people assume their responsibility. The world of tomorrow demands a sacrificial church today. Careful planning now will aid us in the task before us.

The influence of the Church is not to be measured by the magnificence of its buildings or its holdings in real estate or invested funds. These are a necessary and worthy accumulation of any permanent organization for the service of men. The real church consists of human beings conscious of God, with an experience of Jesus Christ as Lord and Master, and a willing centralization of their lives around His spirit and teachings. Such persons not only worship and serve for their own comfort and enjoyment but eagerly assume their share in making Christian blessings available to others. Some have ability to spread their influence only in the immediate circle of their home or community. Others reach to the ends of the world. Together they constitute the influence and ministry of the real church which is in human hearts.

Some responsibilities are assumed willingly because we would not want to do without the services they return. We pay taxes for the support of schools though we may not have children of our own needing education. We contribute towards the cost of maintaining police and fire forces for our city, though most of us have never had a fire or been arrested.

*The Haystack monument on the campus of Williams College commemorates the first volunteers for foreign missions*

We guard against possible damage done to others by our automobiles and are glad when the policy expires without having had an accident. These are all marks of civilized people coöperating for the benefit of organized society. We may voluntarily join lodges and organizations because we enjoy the fellowship and believe in the life motives for which they stand. We could spend that money for coarse entertainment but we prefer to stand for the decent and constructive in life.

The members of a church are not compelled to join but do so of their own free will. They assume certain responsibilities for a share in the program of the church. When the Pastor counsels, comforts or provides for a family in distress they are working through him to ease another's burden. When a church raises its budget, or engages in some special

project, they assume a share in good faith, and if circumstances change for them and lack of income prevents the carrying out of their good intentions, they do not ignore, but exercise their right of requesting to be excused.

We are a branch of the Christian Church. Every member has equal rights in determining the policies of the church. By them the program is planned, ministry made possible and beliefs defined. Greater liberty always implies greater individual responsibility. To be something and do something willingly requires the highest type of humanity. The goal of all human endeavor is to move away from force and coercion by developing willingness to be a part with others in raising the levels of human thought and action. One of the miracles of our age is the power it puts into the hands of a man to join himself with others and put the pooled resources of all at work for the common good.

Christianity is a missionary minded religion. It has an inlet and an outlet. We are and have been, every one of us, recipients of the missionary enthusiasm of others. In our childhood the Sunday School gave us inspirational and recreational service paid for by others. Our schools prepared us for life and the bill was being paid by others. As we reached the adult and wage earning period we in turn assumed responsibilities for those who follow us. Life is a continuous and coöperative process. Some things are required of us. Others we choose because we recognize them as entitled to a place in the expenditures of our life. There are still the great fringes, reaching out further into those fields of service where willingness is the only dynamic, and these offer ample opportunity for free choice in assisting in movements of special appeal. Together we move out from areas of compulsion to those of willing service, with our greater ambitions focused on those things only the few will undertake.

*Prepared by* WALTER H. STARK, *pastor of Pilgrim Church, Cleveland,* largely from General Council materials.

## 1941 CHRISTMAS FUND

Total receipts of the 1941 Christmas Fund amounted to $74,841.15. This was one of the four largest Christmas Funds in history. 7,550 gifts were received, ranging in amounts from $1,250 to a few cents. 761 checks were distributed to ministers and ministers' families in all States of the Union except South Carolina and Utah.

*The LeBlanc Church is "across the creek"*

# Seth Baggett Builds in Louisiana

SETH BAGGETT possesses a fascinating variety of talents.

He is first of all an evangelist. Reared in Louisiana, converted by Paul Leeds, trained at Moody Institute, his primary interest is religion. Every Sunday he teaches a Bible class at Reeves, Louisiana, and then preaches two or three times in the course of the day. On four nights in the week he holds prayer meetings in his four churches. Probably few ministers devote more of their time to preaching and Bible teaching than does Seth Baggett. His ministry is primarily spiritual.

But he is also an inveterate and indefatigable builder. His instincts are utterly opposed to leaving things as they are. He has the physical strength and the nervous energy to get things done. He believes in wringing some sort of a tangible souvenir out of each year if not each month. Fortunately, he is endowed with much mechanical versatility.

We once encountered a minister of whom it was said, "He can even make old shoes look neat!" Seth Baggett could double on that job, too. His is the orderly touch. In a region where men are not noted for sartorial elegance he always looks as though he had just come away from a tailor shop. He is addicted to paint. His directions for reaching the LeBlanc church were utterly simple and yet quite adequate—"Just keep agoing until you come to a painted building. It is the only one on the road!" The paint manufacturers should contribute towards his support, for he has popularized their product in an area where it was formerly but little known. His four churches —and the parsonage—glisten in the Southern sun.

Nine years ago Seth Baggett stepped into one of the "religious vacuums" which can be found in many places in the rural South. (Incidentally, if we could duplicate the man and find the means for his support, this story could be repeated endlessly.) The Methodist church in Reeves, Louisiana, had been closed for a couple of years and was physically "falling apart." In the regions round about a generation of young people were growing up who had never been to Sunday School or church and to whom the Bible was an unknown book.

The first church to be organized and built was at Barnes Creek, some distance south and west of

*Seth Baggett "up a pole"*

Reeves, where there had never before been a religious organization. A grant of $125 from the Church Building Department produced a structure 20′ x 32′ in 1936. Meanwhile services were being held in the old Methodist church in Reeves. In due season Mr. Baggett secured four lots, a five-room house, a Delco lighting plant and four outbuildings, including a garage, for $400 cash—of which he raised a quarter on the field and borrowed the rest from the Church Building Department. Later a storm blew down the Methodist church. Proper steps were taken to change the denominational status of the old lumber, and in due season it was resurrected into a new and much larger church.

Meanwhile a Macedonian call for help came from Dry Creek, which is nine miles north of Reeves. With logs pulled out of lagoons and streams by volunteer workers and $125 from the Church Building Department for "trimmings" a church 28′ x 40′ was built which last summer was enlarged to accommodate a thriving Sunday School. The fourth church at LeBlanc, east of Reeves, was organized and built in 1937. Since then the church at Reeves has been repeatedly enlarged and the parsonage improved and made over. Seth Baggett is willing to start with a one-room church, but he believes that much better work can be done with young people if they can have separate classrooms.

This record of building would have been considered sufficient by most men, but the energies of Seth Baggett have overflowed into a variety of community enterprises. He endured Delco lighting as long as he could get nothing better, but when the prospect arose of securing real current through a Rural Electrification project he went to work with his usual vim, and now there is both light and power in Reeves.

For years the only telephone in Reeves was in a filling station, which kept early hours and was not too much given to community coöperation. The chance arose of getting a line from Kinder provided the local group would build and look after the new extension. Then it was that Seth Baggett learned to climb a pole and string a wire. At present one of his minor duties is that of linesman. On a recent visit the phone had relapsed into silence. "Unless something comes through pretty soon, I'll have to get out and 'run the line,'" he announced.

Community health has long been one of Mr. Baggett's concerns. His parish has not had the benefit of a doctor in recent years. Until the pavement came through, the going to town was not too good. Some years ago Seth Baggett went to a session of the General Council. He told

*Mrs. Kelley is the new nurse at Reeves*

the host who entertained him about the medical need of this section of Louisiana. He volunteered to pay for the erection of a small clinic building behind the church, which has since been equipped with hospital beds, an impromptu operating table, and a considerable number of instruments. A new nurse has been recently secured, who will work in close coöperation with the public health authorities.

Reeves and environs has become a better place to live in since Seth Baggett discovered that it was an area of opportunity. The streets are cleaner, the houses better painted, the people are more careful of their language, the enrolment of the Sunday School exceeds that of the day school. Lights gleam by night, the telephone is ready to summon assistance, a paved highway leads to the outside world. From the main roads few homes are visible, but back in the piney woods live a surprising number of humble folk to whom our four churches minister.

Many have shared in the re-birth of these communities. The Board of Home Missions, the Asylum Hill Church of Hartford, Connecticut, the First Church of Fort Worth, Texas, have contributed liberally with money. The public school people have been consistently coöperative. But the bulk of the work has been done by Seth Baggett.

*A Chinese ferry going to meet a river launch*

# When Rice Came High

**By Helen Huntington Smith of Foochow, China**

THE fall of 1940 opened with a stampede for school. Although we accepted only one out of every three applicants, we were swamped with 600 students. Our biggest problem was food. After three months' effort to buy rice, it was landed at Ingtai only to be confiscated by the army. In a time of war, soldiers come first and students second—if at all!

By the grapevine telegraph we learned there was rice in a distant village. A student from this village begged us to accept her sister, who was rather far down on the waiting list. Our Chinese principal said, "You buy us rice, we accept your sister."

The negotiations were soon under way. These included four trips by sampan down the river from "screech to screech" of

dawn and umptieth visits to the magistrate, food commissioners and numerous petty officials for permits to buy, to pack, to handle, to transport the rice which might, in the end, go down the gullet of a soldier, since you might have forgotten to get the final stamp on the permit to eat it, or the date had expired. After all this, the mere matter of money, which took all the fees for the term, seemed like a minor consideration. We scraped the dollars together from every possible source, pouring it out frantically, well knowing that it leaked into many channels.

The day we started for the rice we crawled out at 3 a.m., hoping to be back by 3 a.m. the next day. Our first meal was rank extravagance—our last bit of coffee and Swiss cheese enjoyed on the prow of the launch facing the sunrise! We arrived at our destination seven hours later. Our host and purchaser lived in a new gabled house. After crossing a pig-sty and entering a stockade-like gate, we came to an attractive garden. The view made up for the incompleted front door of the house. The "Fenshu" (meaning "wind and water") was exceedingly propitious. There were rice fields on one side, a canal on the other, and a view of the mountain ranges in front. This augered well for the future of the household—according to Chinese legend.

The foreign exterior belied the inside. The bareness of whitewashed walls, rough wood floors and lack of comfortable chairs detracted from the "hominess." There was a place for a bathtub but it was running over with old shoes, rugs, bottles and torn rain hats. And no lighting or plumbing. Slightly incongruous with the new house was the hostess, who came shuffling out, nursing the youngest member of the family, which she continued to do for the rest of the day. Quite unusual for a wealthy family was the absence of a servant. The oldest daughter, a Wenshan school student, efficiently cooked three meals for us.

As foreigners, we pressed the business of the day, but with little success. We must first have tea, then breakfast, see the sights, procure another permit. At 12 o'clock we were told we couldn't leave that afternoon, anyway, so why worry? In fact, the tide wouldn't be right for sailing until nine or ten the next morning! We impatient westerners insisted that we could go out on the night tide and we all but carried the 100-pound bags of rice to speed the process. The boatmen were still discouraging—three inspection stations had to be passed, they pointed out, and we might as well use our fifty-eleven permits rather than risk being shot as smugglers in the middle of the night. The westerners still insisted and said

they would take the last launch up to the inspection station and await the arrival of the rice boat and save a few rounds of ammunition for the government. The boatman, with ready tongue, replied that we couldn't be at three stations at once and besides, they wouldn't be open at midnight, to which we said, "How can they see to shoot us, then?" There was an answer to every question but one, namely: "How are we going to get back to Foochow?" Finally we accepted the inevitable, which we might as well have done in the morning and saved our breath and energy. We counted the bags one by one as they were carried aboard and weighed them.

As the heat of the day passed with the setting sun, we perceived the beauty of the spot in which we had been stewing all day. The bridge above the prow of our boat became a stage across which the villagers streamed in from the fields, a constant succession of silhouettes against the cyclorama of the sunset sky. A young lad with his frayed but jaunty straw hat, driving home the lumbering water buffalo; a group of men with their hoes and empty lunch baskets; young girls carry-

*Chinese farmer planting rice, with Diongloh in the background*

*Beating the rice kernels out of the straw*

ing buckets of water on sticks across their shoulders; children (some bow-legged, none fat, all pop-bellied from malaria) with small baskets. More men, more women, more children, more cows, ducks, and even a sedan wedding-chair passed in view. In accordance with a new fad, pictures are often scented. This aesthetic and animated picture did not escape the perfume of fertilizer being stored for the night in boats surrounding us where we expected to sleep! We'll have you understand that in China, night is not an "Evening in Paris"!!

There are no conclusions! But we go on the assumption that "nothing lasts." The spring term opened with the usual stampede and the eternal question "any rice?" Our faith dwindled when the government suddenly stopped our only source of supply—but "you can't keep a good man down—" and the Chinese keep proving it.

# Emma Winters in Florida

*BOYS AND GIRLS OF AMERICA*

EMMA is ten years old. She has three sisters—all younger than herself—and a baby brother. When mother is not well, which is much of the time, she becomes head of the family. Then she bosses her three sisters, and tends her baby brother.

Emma's real home is in Arkansas. There her father raises cotton and her mother "keeps house." Their home isn't very big, but it is all theirs. And they are just as good as their neighbors.

Every fall the seven Conners go south for the winter. But they do not make the fifteen hundred mile trip way down into the tip of Florida because it is fashionable or because they like warm weather. Three years ago Mr. Conner bought a truck, and of course he had to pay for it. He could not find anything to do with his truck in the winter time in Arkansas, and so he loaded his family into it and started for Florida. He kept looking for work along the way but did not find any jobs that he really liked until he reached Homestead, which is way south of Miami.

There the Conners met the Bowmans, who had a lot of land on which they raised oranges, beans and tomatoes. They needed a man with a truck in the winter time but had nothing for him to do in the summer. Then it was that the Conners began living a double life, spending their summers in Arkansas and their winters in Florida.

When the Conners asked for a place to live Mr. Bowman told them they could have a "camp" out in the woods. It had a floor and a roof, but the sides were made of screens with canvas flaps to roll down when it rained or got cold. When the sun shone it was a lovely place to be, but when a cold day came around one had the choice of hugging the stove or shivering. And in spite of the pretty pictures which the resorts get out, they do have cold days in Florida.

Emma likes the "pretty" days when the warm sun makes you feel good, and the cold ones aren't so bad—except when mother is sick. Of course if mother is just "ailing" she manages to cook and tend the baby so the four girls can go to school, but this winter she really "took sick," which meant that Emma had to stay home from school and look out for the family.

If everybody had not helped, Emma could never have managed. When Emma missed school the teacher learned that her mother was sick, and so she sent Miss Studley around to see what was the matter. Miss Studley is a nurse. Because she grew up in Maine she talks differently from most of the people in Florida. The women from the churches all over the country give money to the Home Missions Council so she can go about looking after the children of the people who gather fruits and vegetables. Miss Studley knows how to make people feel comfortable just by being around.

It was really exciting when Miss Studley decided that Mrs. Conner should go to the hospital in Homestead. Emma had a sinking feeling when they put her mother in Miss Studley's car and started to drive away carefully over the bumps. What was she going to do with three little girls and the baby? Then Mrs. Bowman drove up and announced that all the Conner children were to come to her house for the night. She had a nice hot supper ready for them. They gave them a real

*Emma's "winter home" is a camp in the Florida woods*

*The swing is a good place to give baby brother his bottle*

pretty room to sleep in. It was the nicest house that they had ever been in.

But of course the Conners could not stay with the Bowmans all the time. After two or three days Miss Studley had everything arranged. Emma was to stay home from school and keep house at the "camp," but Miss Studley would come by twice a day and see that everything was all right—and especially that the baby had the proper sort of milk. Of course Mr. Conner helped Emma with breakfast and supper, but during the middle of the day he was busy getting the oranges and vegetables started to market. Those were hard days for Emma. She liked her baby brother, but he kept her terribly busy. The only time she had much chance to sit down was when she gave him his bottle. If the sun was shining, she would do this out in the swing.

Emma's hardest job was washing the clothes. There were lots of them and they were very dirty. Even when her father brought the water, it was heavy work getting it on to the stove and off again. She tried to do the washing while the baby took his nap but usually he did not sleep long enough.

At last Miss Studley brought mother back from the hospital. Emma was glad to see her even if she was very pale and could hardly lift her hand. Every morning Miss Studley came to make her comfortable and to

*The nurse tells Emma how to care for baby brother*

fix the milk for the baby, and then she would come back after supper to make certain that everything was all in good order.

The days were so busy for Emma that she was surprised how soon her mother began to sit up and then to get up. Long before she could get around to tend the fire and cook she was taking care of the baby. Then when the work lightened up a bit it was decided that Emma should go back to school and one of her sisters stay home to run errands for mother.

But Emma doesn't know what they would have done if Miss Studley had not been there to help them.

**THE GENERAL COUNCIL**
**will meet**
**June 18 to 25**
**(Thursday to Thursday)**
**on the campus of**
**The University of New Hampshire**
**at Durham, N. H.**
**(61 miles north and east of Boston)**

# The American Board Gets Word from War Zones

By Wynn C. Fairfield

AUTHENTIC news is beginning to trickle through from our zones of concern and is reassuring, though so limited as to leave most questions unanswered. The Swiss Government is acting as the representative of our government and the International Red Cross as the agent of our people. The necessary machinery is functioning, but is as yet inadequate to meet the desires of all who want to use it. It will help these over-taxed agencies if all inquiries concerning American Board missionaries and their welfare are sent to the American Board. Short messages for transmission by mail to American civilians in enemy occupied territory are being received by branches of the American Red Cross; but it should be remembered that since nearly all the nations of the world have severed diplomatic relations with either the Axis or the United Nations, delivery will be subject to long delays and may prove entirely impossible.

The American Board area in which conditions are least stabilized is the **Philippines.** A radio dated February 11 from Rev. Darley Downs of Dansalan reads: "Communication Mrs. Tong impossible. Cary, Tong seen January first. Others regular stations." When last heard from, Mrs. Tong and her three children were at Baguio, north of Manila. (A news radio from our army in the Philippines said women with children in Manila were allowed to live in their homes.) We understand the reference to Mr. Cary and Mr. Tong to mean that on January 1, a long time after Davao had been occupied, they were seen outside of the Japanese lines. The others who were in their "regular stations" and reported "safe" in a radio from Dumaguete dated January 31 would be: Mr. and Mrs. McKinley with their children, Mr. and Mrs. Scaff and Miss Thompson, all at Dumaguete; and Mr. Downs, Mrs. Woodward and Mrs. Spencer (an associate) at Dansalan, Mindanao. It apparently does not refer to the four American Board missionaries from North China and the two from India in Manila, about whom he probably did not know.

From **North China,** word has

been received through the International Red Cross that "North China missionaries associate missionaries" of the British and American Boards were "well treated in homes." This came January 22. We believe it includes all American Board missionaries in Tientsin, Peking, Tungchow, Tehchow, Paoting, Taiku and Fenchow; and means that although confined to their own compounds or possibly even houses, they are not suffering. The same message reported the death in Peking, December 27, of Mrs. J. H. Ingram, one of our retired missionaries, but apparently not as a result of the war situation. A radio through the same channel to the Yenching University office, reporting substantially the same thing, was signed by Dr. H. S. Galt, one of our three American missionaries on the campus. A radio from one of our missionaries in Chengtu (Free China) states: "Tientsin personnel freedom British concession," meaning presumably that Miss Buell and Mr. and Mrs. Strong have joined Mr. Grimes in the British Concession, to which they are restricted, but within which they are able to go about. The source of this information was not given, but may be the letters smuggled out of Tientsin as reported in a press release about the same time. In that case, it would be older than the general radio through the Red Cross.

A newspaper report of a release by the State Department on January 26 stated that all the 39 Americans in close custody in **Japan** were men, so that we know that Miss Denton is not confined.

Rev. Carl R. Heine, retired associate missionary, is located at **Jaluit** in the Marshall Islands, recently attacked by the American Navy, but at last reports was on another atoll of the islands and not at the main base which was attacked. We are concerned for the thousands of our native fellow-Christians throughout the Islands, who may have suffered with their Japanese overlords.

Miss Eva Peek, who was detained in Honolulu after her steamer entered the harbor on December 7, went on toward Ceylon early in January. Miss Helen Jorgensen from Madura reached the West Coast on January 22. The Christofersons of South Africa who sailed from New York about December 27 radioed their arrival in Port Elizabeth, Natal, about January 24.

Letters from the **Near East** emphasize the tragic famine in Greece, where hundreds were dying daily in Athens alone. Our missionaries in Smyrna had been able to minister to a few Greeks who escaped thither, but the major problem of relief seemed almost insoluble.

# Sacrifice—With a Purpose

By Mrs. Royal G. Whiting

"In October I wrote a pastoral letter asking those who wished to unite for a year of sacrificial giving to form an inner fellowship to be known as 'The Companions of the Upper Room.' This group has 'Hunger Suppers' once a month, at which a charge of fifteen cents per person is made to cover the cost of a one-dish meal. Those who come bring their sacrificial envelopes. We had fifty-one present the first month and sixty-one the next. This is much more than a money-giving group. We are building up the experiences of a Christian fellowship."

The minister who wrote this letter has a church of 391 members. Thus can giving become a sacrament.

In fourteen months, the Committee for War Victims has received $144,161,000 from the Congregational Christian Churches. It is a good beginning, but only a beginning. With America's entrance into the war, the area of suffering and the opportunity for service includes most of the world.

One of the new and rapidly increasing demands is for a more extensive ministry to the boys in military service and to families in cities and towns where defense industries tax the resources of the local congregations.

Our church in Jacksonville, Florida, is helping to meet the situation created by the coming of thousands of soldiers to Camp Blanding. Many of these men are Congregational Christians. When they go to Jacksonville they are given a warm welcome by the churches of the community through a beautifully equipped Soldiers' Center in the heart of the city. Our minister needs help that he may show our boys away from home that we have not forgotten them.

At the last meeting of our Executive Committee Albert Peel of England said, "We Britishers are supposed to be very reserved and hesitant to display our emotions, but there is no doubt at all about the depth of our gratitude to those across the seas who have expressed the unity of Christ's Church in sustained and generous gifts to us." (In fourteen months we have sent $30,000 to the Congregational Union of England and Wales.)

The Church Committee for China Relief has used the money forwarded to them for the relief of some of the millions of hungry, homeless, courageous people who call to us for help across both a

*Two refugees enjoying the frugal security of the hostel at Cummington, Mass.*

wide ocean and our own ample dinner tables.

In Unoccupied France, the Quakers and Unitarians still render personal service to refugees and feed hungry children. Every month deepens the pit of suffering into which humanity on the "black continent," Europe, is sinking. The Committee will send help there *just as long as our churches* provide the money and as the relief channels are open.

The refugee situation here in America is made more difficult by our entrance into war. Hatred and intolerance of aliens is growing. It is more than ever necessary that Christians should demonstrate the spirit of compassion and understanding to these newcomers.

If your church has not undertaken the "Year of Sacrificial Giving," do so *now*. We need not all become a "Companion of the Upper Room," but we must all enter into the spirit of that room.

(For further information, write to the Congregational Christian Committee for War Victims and Services, 289 Fourth Avenue, New York City.)

# Foreign Flashes

## Your Gifts Get Through!

Those who have read Leland Stowe's press articles on crime and graft on the Burma Road may have wondered whether medical supplies and relief money sent by the churches ever reach their destination. The Church Committee for China Relief sends money directly to the missionaries so there is no question about its arrival or proper use. Alfred Kohlberg, of the American Bureau for Medical Aid to China, has personally traveled the 1600-mile overland route followed by medical supplies, and testifies that everything had arrived intact and checked "to the dot" with the detailed lists forwarded from New York with each shipment. It is possible to send money through the American Board to all missions except those in enemy-occupied countries, namely NORTH China, Japan, Greece, Bulgaria and the Philippines.

## All in a Nurse's Day

In the wee hours of the morning came a call to Nurse Gertrude H. Merrill of Chikore, Africa. After seven miles by car there were two miles over hill and dale, rock, furrow and stump, *by sledge.* Then back to the hospital with the patient—an expectant mother, held on the careening sledge by a student nurse. While trying to catch up on sleep a bit that afternoon Nurse Merrill received a call from the Sabi Valley. Would she help a man with a slashed throat—if he still lived? Twenty miles, arriving after dark. The operation was performed outside the man's hut by an extension light. Arthur J. Orner, who had driven Miss Merrill over, held the artery clamps while she sutured a gaping three inch wound. Before the patient had been fully cared for there came a local call from a woman in agony. It was after ten in the evening now. "There's still time for another call before midnight" said Miss Merrill cheerfully to John P. Dysart, who like Mr. Orner, had been taxiing her about the countryside.

## Days of Joy

Facing much more work than the little staff at Chilesso, West Africa, can possibly handle, Miss Florence C. Malcolm of Chilesso reports that extreme poverty and ignorance on the part of some parents hold back eager children who wish an education. This summer Miss Malcolm held four camps with some 360 girls enrolled. The life of the average African girl is a monotonous routine of cultivat-

ing fields, and pounding corn into meal. These summer camps, so crude that they would hardly be recognized as camps by girls in this country, give a glimpse of the real meaning of service and the Christian life. At the end of the camp the girls put on a program to which the villagers are invited. Among the spectators at one was a young teacher who said to Miss Malcolm, "Dona, our days of trouble are many, of pleasure few. This is one of the few." The counsellors in these camps are often Means School graduates.

### Cheer from India

John J. Banninga, head of the Union Theological Seminary, Pasumalai, India, sends a nineteen-page report which gives encouraging news of progress in training Indian ministers, church development and increased village reconstruction programs. It also sketches the forty years of fruitful service soon to be ended by the Banningas. They began when electric lights, motor cars, electric fans and telephones had not yet superseded kerosene illumination, bullock carts, punkahs and the "chit," or note sent by messenger. His story closes with a powerful message: "There is every hope that the Kingdom of God will come in with power in God's good time and that India will take its place in the religious life of the world. The battle of religion will be fought out on the plains of India for here the great religions of the world have met and put forth their best efforts. The Cross of Jesus Christ is going to win and some day His Kingdom of LOVE will rule over all."

### Being a Christian Lonesome Business

"No, no, my own family has not received me back. You know how proud Criminal Tribes people are. They feel I have disgraced them by becoming a Christian!" The young volunteer Indian teacher smiled a bit sadly at Mrs. Grace Vining Nichols of Batlangundu, South India. "I cannot expect them to accept me quickly into their homes when I am really an outcaste to them. But I can pray that their hearts may be turned to Christianity and that some day I may be able to go back." Then his sadness vanished. With animation he told of his teaching and preaching among the hills. He had been using colored Bible pictures sent from America. Were there more coming? Could he secure movies of the Life of Christ to show in the villages? He represents hundreds of lay Indian workers, both men and women, doing Christian service among their own people, often without any pay at all.

# Meet Our New Leader

*FOR JUNIOR HIGH YOUNG PEOPLE*

THE widespread success of the junior high school in stirring the enthusiasm and meeting the needs of twelve to fourteen year old boys and girls has underscored the necessity for more effective work on the part of the church with this same age group. All too often the mounting loyalties of these effervescent youngsters have been claimed by the Scouts, 4H Clubs and similar organizations rather than by the church. Frequently boys and girls are received into the membership of the church, and then forgotten. The character of their instruction determines what sort of Christians they will become. Those who are lost at this time are rarely reclaimed later.

Although the Pilgrim Fellowship is intended to include junior high school as well as senior high school young people and those of college age, as yet the emphasis has been largely with the latter. In recent years Miss Lucy Eldredge has endeavored to do something with the junior highs, but has found it most difficult because of her preoccupation with older groups.

A new development in this field has been the rise of the junior high school camp. Last summer eight were held under the auspices of our churches; next summer this number will double. There is also a demand for more effective curriculum materials for this group.

In pursuance of its policy of offering to our churches ever larger and more effective help in improving all phases of their work, the Board of Home Missions has chosen Miss Merle Louise Easton of Minneapolis to be its first full-time secretary of the Junior High School Department of the Division of Christian Education.

Miss Easton is a Boston girl who has been about. She has

**THE NATIONAL COUNCIL OF PILGRIM FELLOWSHIP**

**will meet at the Community Center in Deering, New Hampshire while the General Council is in session at Durham, New Hampshire, from June 18 to 25. For further information write to**

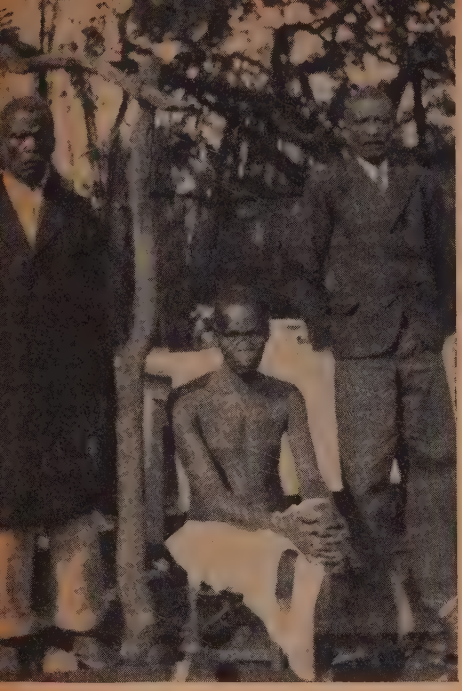
**PAUL REYNOLDS**

**19 So. LaSalle St., Chicago, Ill.**

*Merle Louise Easton*

had varied experiences in the field of religious education in Fitchburg, Massachusetts; Yonkers, New York; at the Pine Mountain School in Kentucky and the environs of Boston, where she has studied at Gordon College and taken her master's degree at Andover-Newton Seminary. Since 1936 she has been working with David Nelson Beach, beginning in the First Church of Springfield, Massachusetts, and then following him to the Plymouth Church of Minneapolis, where she has had considerable experience in both denominational and inter-denominational activities.

Among Miss Easton's activities will be field work among the churches, helping with junior high school camps, editing a department in the *Pilgrim Highroad* dealing with methods and the preparation of curriculum materials. Although her permanent headquarters have not yet been decided upon, she expects to spend the spring about Boston.



# Camera News

By Dorothy P. Cushing

## THE POWER OF CHRIST

Terribly deformed and near death from leprosy, Lazaro Kasoma came to the Chilesso Leper Camp in West Africa. Surly and vituperative, the other lepers avoided him. Chalmoogra oil checked his disease—Christian treatment changed his life. Here he is shown between Sekulu Simao, catechist at the camp, and Pastor Enoque Salupula, on the day he was baptized and took his first communion.

Below is the communion service. These pictures were taken by Carl R. Dille of Chilesso, West Africa, and Dr. Mary F. Cushman is in the second picture.

## AN AMAZING STORY

Here on the left is Rev. Joao Kapuka, youngest pastor in the West Central Africa Mission, of royal blood, who gave up his ruling rights to be a Christian minister. (Right) Deacon Sanjamba.

When slavery was at its height, Sanjamba was one of the cruelest slave drivers in Africa. Then he heard the Christian message. When the day came for him to join the church, he said, with tears in his eyes: "I do not know if Jesus Christ can ever wash all the blood off my hands or not."

Years passed. Sanjamba stood firm. He became a teacher of his faith. When, last summer, his district had to select a deacon, it was Sanjamba, now old in the service of the church, whom they chose. On the same day the ex-leper joined the church, Pastor Joao Kapuka, son of royalty, ordained Sanjamba, ex-slave trader, as a deacon in the Church of Christ.

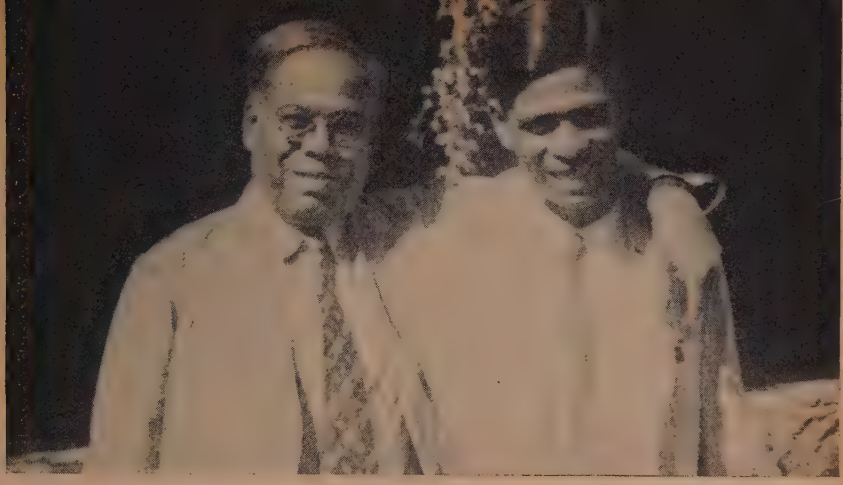
## "HELLO, MRS. BANNINGA"

### Or Whatever the Tamil Equivalent of That Greeting May Be!

These are youngsters from the Child Welfare Center, Pasumalai, India, visiting the Banninga bungalow after their bath at the Center.

## THIS IS WHAT THEY LOOK LIKE!

Here is a village congregation and prayer house in the vicinity of Pasumalai, India, as photographed by Dr. John J. Banninga.



**FIVE INTERESTING FOLK**

Rev. Loy Long of Ahmednagar snaps Rev. S. L. Salvi (left), first Christian from the Marathi area to graduate from Bangalore Theological Seminary, and Rathnakar Hivale (right), latest appointee from the Marathi Mission to the Seminary.

Reading left to right: Mrs. Paul M. Cassen, Corresponding Secretary of the General Council of the American Marathi Mission, 1941; Miss E. Loleta Wood, Secretary, and Miss Clara Bruce, Chairman. Under their leadership the Mission made far-reaching changes in policy and set up the machinery for developing religious leaders for the villages in India, writes Rev. Loy Long of Ahmednagar.

# When Pastors Go to School

By Frederick A. Meyer, Rockville Center, New York

NOBODY seemed to know very much about the Deering School. The place was "somewhere in New Hampshire" near a village called Hillsboro; the school would run for a month; and the faculty names looked good. We had been invited to attend through our Conference Superintendents. As the registration was limited and covered a large area, we felt honored to have been asked.

Our first surprise was the "Camp Family." Here was living evidence of how the idea of Christian service can capture a group of young people. They were boys and girls of the Pilgrim Fellowship who were spending all summer at Deering, not in play but in work. They got the cabins ready; they policed grounds; they dug ditches and installed plumbing; they worked in the kitchen; they did every necessary job, light and heavy, to turn the grounds and buildings of the Community Centre into a smoothly running school where food, shelter, and all necessary facilities were furnished. And they did it all without pay as a contribution of service to a Christian enterprise. The better we knew the camp family, the higher they climbed in our esteem and affection.

A school spirit sprang into being, within a day of our arrival. We were from widely separated regions, reaching from the coast of Maine to Ohio, Virginia and Kentucky, and we came from parishes with widely varying problems and outlook; but we were soon one in spirit. Our living quarters were cabins, attractively made from "siding" with the bark on, which gave them a rustic appearance and blended with their woodland setting. And what names they bore—Robert Livingstone, Louis Pasteur, Jane Addams! Even if such modern luxuries as electric lights were not in the cabins, it was an inspiration to live and work under such auspices.

We were at Deering for real study, and not merely a good time. The outlines of the courses and the required papers took our breath away, but when they were done we were greatly enriched for having labored to produce them. To take seven courses in widely different fields, each requiring extensive study and outside work, and many covering the same ground as a whole semester at college or seminary, in one month was an undertaking. To spend three hours a morning in lectures, an expected additional three hours a day in reading and preparation, to take in field trips, work

*The Deering cottages are tucked away in the woods*

projects, recreation, and evening meetings, filled the days very full indeed.

Each course and each leader stands out in memory, perhaps because every faculty member gave us his "spiritual autobiography." During the quiet July evenings we listened while these men with degrees and titles and positions of great responsibility in our Congregational fellowship told us simply and directly the stories of their spiritual pilgrimages. Tom Tripp began "I was a peasant," which was his own way of telling us that he is the son of a farmer. Douglas Horton told about the boyland gangs in Brooklyn. These distinguished leaders became men like ourselves sharing a common task for the Kingdom of God.

Douglas Horton in his course in Contemporary Theology gave his class the vivid sense of the Spirit of God moving and working within the modern world. Tom Tripp applied the techniques of sociology to the problems of parish work. On his field trips to neighboring communities the

needs and problems of typical parishes were analyzed on the spot. Bob Bruce brought to his course in Parish Administration much practical wisdom out of his experience as a pastor and State Superintendent. Harry Stock and Erwin Shaver helped us tackle the myriad problems of Religious Education, one of the primary jobs of every minister. Amos Wilder with his literary interpretations of some of the prophets and of Paul's letter to the Romans helped us see how the Bible sheds illumination on today's world. Ernest Halliday made us "hear ourselves as others hear us" through recordings of our voices and a course on Oral Interpretation of the Scripture. Boynton Merrill brought us a new understanding of the meaning and possibility of public worship; he made us desire earnestly to make our own conduct of worship a thing of beauty and inspiration.

The Deering School was more than a study group: it was a Fellowship. We studied together. We worked together building a dam and digging, sawing and hammering to build a hillside chapel. We played together; on the baseball diamond, the tennis court, the recreation hall. We talked and discussed and argued together, in class, in the cabins, at tables. We set down our joys and our woes, our gripes and our panegyrics for the Deering *News*

***Great informality marked the 1941 Pastors' School***

*Great were the eventide arguments*

which Harold Freer faithfully produced for us with his little mimeograph. We were guinea pigs for Tom Tripp's questionnaires and statistics for Loren Burch's charts, but we survived even these things. The greatest experience of fellowship at Deering was in our worship together; in the little white church at "The Centre" on Sundays, each morning and evening at chapel services conducted the first week by Boynton Merrill and for the rest of the term by members of the school itself, at each meal with the refrain of "Glory Be to Thee O Lord" sung to each grace before food, one evening on a pilgrimage up the highest hill with a white birch cross standing at the top. All these things fashioned for us at Deering a fellowship which will be a precious memory always.

Those who were privileged to go feel gratitude for an invaluable opportunity, a sense of stimulus and lift in church work since the Deering Days, an intense hope that the wisdom of the Board of Home Missions in initiating the Deering School may be sustained so others may enjoy the privilege in subsequent summers, and a deep appreciation of the essential spirit of our denomination. Even as the Pilgrim Fathers founded Harvard College in order that they might continue to have an educated ministry, so the reverence for education and the desire to make the best knowledge and insights available to our spiritual leaders shone forth in the Deering School.

# Nine Children—All Living

DR. Henry S. Hollenbeck of Elende, West Central Africa, proceeds on two simple assumptions—that 80 per cent of the illness in Africa can be cured with simple remedies, and that the Ovimbundu people to whom he ministers are so intelligent and teachable that they can do wonders for themselves. To illustrate these points he tells the story of Mr. and Mrs. Chililala Bahu, both of whom are graduates of the schools at Dondi.

This Christian couple have nine children and all of them are living—"which," Dr. Hollenbeck points out, "is something entirely out of the ordinary for the people of this part of Africa." It was unheard of before the missionaries came with their message and medicines.

"The usual story of a village family, without scientific medical aid, is something like this; 'we have had seven children and only three are living' or 'we have had nine children and only four are living.'" *More than half of the babies born* die during the first year.

Malaria is the principal cause of death and most of the babies could be saved by proper treatment. This statement is borne out by the experience of the Bahu family.

"They applied the knowledge they had gained in Hygiene and Sanitation in their school work in caring for their children. The mother attended courses in the care of infants and children and faithfully followed the instructions to bring a child to the doctor whenever there was anything the matter with it. The result was that all the children survived the attacks of malaria and other ailments. We are glad to say that this family is not an exception in our missions today."

Mr. Bahu is head of the carpenter shop at Elende and his wife was one of the first girls to graduate from Means School. He is a deacon, and she a deaconess in the local church.

# Farewell, Fair Ministry

**By Fred Patterson Ensminger**

(A retrospect of superintendencies in the Carolinas, Kentucky, Tennessee, and Alabama, 1921–1942. Read at the Superintendents' Dinner, Central Y.M.C.A., Chicago, January 24, 1942. Dr. Ensminger retires May 31st.)

Farewell, Fair Ministry!
Thy mantle fair
Has opened lovely doors through twenty years.
How many hearts have been revealed:—
Laymen who love our God;
Handmatrons to His cause;
Youth glorying in worship and high thoughts;
Small loving eyes and hands and voices—
Heavenly Kingdom's children!

Farewell, Fair Ministry!
The churches of the seeking souls
Were Bethels oftentimes,
And fine it was to work along with Moses and his Aarons—
As puzzled congregations needed some interpretations.
To speak Good News from sacred desk was heaven there
When seed of truth fell in good ground.

Farewell, Fair Ministry!
This Pilgrim's Pride, our native land,
Is bright with hope
When church is free and vision far.
It has been blest to labor on
For common weal in fatherland
With Covenant bands and Christians broad.

Farewell, Fair Ministry!
To lead a Conference to strength and poise,
To see the people live as one
In prayer and song,
Free fellowship,
World mothering,
Warm evangel—
Souls growing up and glad to strive for Christ and Church—
That was a boon!

Farewell, Fair Ministry!
Your many manses—lovely homes—
May slip their latchstrings now for someone else.
But well indeed, in days to come,
Shall I recall your loving shelter,
And your food of bread and cheer,
So freely given.

*Dr. Ensminger*

Farewell, Fair Ministry!
Failures fade and frictions merge
In fellowship of the great Lord.
Comradeships stand with many men of our fair mantle.
Did ever mortal son face wider doors
On High, within, with gathered groups or single souls,
Through days and months and happy years,
Than in this bright and friendly robe
Of our Fair Ministry!

# With Our American Japanese Churches

Rev. Y. Oshita, pastor of the Japanese Union Church in Santa Maria, California, together with one of his leading members, Mr. F. N. Shimizu, recently sent the following letter of thanks to the American Board for the services of Rev. Clarence S. Gillett who, like others, has had to leave Japan temporarily:

"In behalf of Japanese Union Church of Santa Maria, we like to express our hearty gratitude for the opportunity you afforded our church in sending **Rev. C. S. Gillett** to work among our people of this district. We are grateful for your attitude of tolerance. We think your effort and money spent in Japan for Japanese might not be well appreciated recently, yet you still continue sending Rev. Gillett to work for Japanese. We certainly appreciate it.

"Japanese churches in Pacific Coast are very much in need of the worker for young people. Our young people are thorough Americans in every respect except physical makeup. They cannot understand a sermon in Japanese language, so Rev. Gillett came in just where we needed him most. On top of this he is a man of high caliber. We wonder how he happened to come to our small church. We believe it is from God, through your board, and also through Rev. Gillett. Again we thank you."

### In Utah

**Mrs. Eleanor Burnett Tyler** of Ogden, Utah is serving two Japanese churches, one at Ogden and the other at Salt Lake City. Rev. Tosuke Ota is pastor of both churches. Mrs. Tyler is Director of Religious Education. Her knowledge of the Japanese people gained through years of service in Japan, her understanding of their problems here has given her special fitness for the work. She is particularly helpful to large groups of second generation Christian young people as well as to their parents whose knowledge of the English language is limited and who are oftentimes bewildered by our American customs.

In these present days of distress she is giving daily a demonstration of real friendship to sorely tried people. We quote from her letter of January 30:

"My husband and I are deeply touched by the way in which our Japanese friends turn to us for advice and comfort. The welfare department of the city and the sheriff's office call for aid in special cases, knowing that I have charge of the Japanese church work. A very fine judge in Mr. Tyler's church is most helpful in making out affidavits for the church officials as well as for individuals so that church and personal funds, frozen, may be released. When my Japanese dentist in Kobe lived in Ogden as a young man he roomed in the home of this judge. As we sat in his office, the church clerk and the treasurer and Mr. Tyler and I, the judge's secretary was personally interested for she had gone to school with the children of the church clerk and spoke enthusiastically of the family. Stores are operating again and restaurants doing business once more—the Japanese ones, I mean.

"We have helped in making affidavits for interned first-generation Japanese, some of them in the Japanese Christian church and others whose children are in the Christian Sunday School and Christian Endeavor. The Japanese farmers are greatly respected around Ogden and Salt Lake and throughout the State. Their farm produce is most essential to the great canneries of this community. These large industries would have to close down were the farmers interned, but these farmers have been here twenty, thirty and forty

*The First Annual Utah State Japanese Christian Youth Conference, Ogden, 1938, now grown into an Intermountain Conference.*

years and are trusted, respected and needed industrially.

"We helped get affidavits for the Japanese pastor and his oldest daughter who was born in Japan and brought to America when she was three years old. We have been asked to take Bibles and hymn books to the first-generation church men (just a few) who are in jail in Salt Lake City. The charges are not serious, but these men were in various activities, such as teaching in the Japanese language school, or were officers in the Intermountain Japanese Association, or were correspondents of the Japanese-American newspaper published in San Francisco. This paper is being permitted to continue. Some of these men have been released already; others probably will be after trial, as they are truly law-abiding even though they can never be naturalized.

"The last case brought to me this week by a leading man in the Ogden church is a little different. I had already sent in an affidavit as to this man's character and loyalty. I am to act as sponsor for him during the period of his parole.

"Church services are continuing as usual, being interrupted only one Sunday, the one after the declaration of war. The only change is that the adult services, held in the Japanese language, are held in the daytime. Our numbers of attendants have greatly increased since the change in the world situation. The Buddhist priest was interned, he having been in this country but a short time, and the Buddhist temple is closed. The young people are flocking to the Christian Church. The president of our Christian Endeavor Society said, 'They must have *some* religion and so they will come to us. It will greatly strengthen our work.' The young man who is president of the Utah State Japanese Christian Youth Conference said, 'Unless we welcome them, they will drift. This is our opportunity.'

"An army regiment stationed here has as chaplain a Congregational minister who immediately got in touch with Mr. Tyler and me. The result is that at every meeting of the Japanese Christian young people are the Japanese soldier boys in this regiment. Some are Buddhists, some are Christians, but both are enthusiastic over the spirit and hospitality of the Ogden group.

"The Japanese pastor has asked me to help him organize Sunday Schools in three different towns too far away for

(*Concluded on page 46*)

*A third of the Japanese American Young People's Conference of Northern California. The great majority of these are "Nisei"—that is, American-born and American-trained, though of Japanese descent. Right now many of these young Americans are in the American Army or in other branches of the Service.*

*There seem to be some "Issei" in the group also. These were born in Japan but have become quite Americanized.*

*For the long photo from which these two cuts are made we are indebted to Rev. Norio Ozaki of Oakland, California. The picture was taken in front of the Trinity Methodist Church in Berkeley. The conference was being held in the Congregational Church close by.*

*The "Nisei" in this country—and there are thousands of them—are not only thoroughgoing patriots proud of the land of their birth and ready to sacrifice for its freedom, but also are many of them devoted Christians, earnest builders of a New World in the fellowship of Jesus Christ. Let us believe in them and in their contribution.*

*Supt. Gill of Northern California (where we have three Japanese churches) wrote on December 26: "The sudden attack by the Japanese on Hawaii and other Pacific points, followed so quickly by a declaration of war, has of course made the lot of American Japanese very difficult. Even young second generation people are discriminated against; yet on the whole I think our American people have done remarkably well. There have been very few demonstrations and so far as our church people are concerned there is a clear recognition that we must be friends with the Japanese who are in our midst."*

## With Our American Japanese Churches

(*Continued from page 43*)

attendance at either the Ogden or Salt Lake Church."

With reference to these two Japanese churches Superintendent Johnson writes: "They will need our good will and sympathetic understanding. We shall have a rare opportunity as Christians to help hold the world together right here in our whole Utah Conference. Some day the cause of universal brotherhood will greatly need the witness of every Japanese-American who has found us Christian in times of crisis."

### In Northern California

On December 26, **Superintendent Harley H. Gill** of our Northern California Conference made these comments on the Japanese situation in his field:

"The sudden attack by the Japanese on Hawaii and other Pacific points, followed so quickly by a declaration of war, has of course made the lot of American Japanese very difficult. Even young second-generation people are discriminated against; yet on the whole I think our American people have done remarkably well. There have been very few demonstrations and so far as our church people are concerned there is a clear recognition that we must be friends with the Japanese who are in our midst.

"We have three Japanese churches in the Northern California Conference. The day after war broke out I wrote to the pastors offering in behalf of the Conference to render any assistance that was possible. For a week the bank accounts of Japanese were tied up, their businesses closed, and many who were employed were discharged. That has now been quite generally righted.

"A splendid layman of one of our churches, who has been in this country thirty-five years, was arrested by the FBI and is now in a concentration camp at Missoula, Montana. Through the whole process our Federal officials were courteous and considerate. His detention is not a punishment for previous wrongs; he has been connected with a very large Japanese corporation and is being held with many other bankers and businessmen of Japanese firms.

"One of the most, in fact I think the most, significant features of the Christian enterprise among young Japanese is what is known as the Young People's Christian Conference. This is interdenominational. Northern California is divided into a number of districts and they have district conventions in the spring and a convention of the whole area in the autumn. It is not uncommon to find from two to three hundred Japanese young people at one of the district conventions and the autumn gathering has about six hundred and is always held in our First Congregational Church of Berkeley. They have programs of a high order, in fact, the convention is very much like our own summer conferences except that it is briefer, or our own Pilgrim Fellowship midwinter conference."

# Other Personals

**Rev. William Osborn** has accepted the pastorate of the Goltry, Oklahoma, church after having served churches in North Dakota since 1925. He is a native of Minnesota; received his education in North Dakota and at Chicago Seminary; and was ordained in 1918. He is married and has two children.

**Rev. Charles E. Tate** comes from Montana where he has served in pastorates since 1929, to become pastor of the church at Tombstone, Arizona. He was ordained by the Methodist Episcopal Church in 1927; and later became a Congregationalist. He was born in Colorado; has a wife and two children.

**Rev. Max F. B. Volkmann** became pastor of the United Church at Winston-Salem, North Carolina, on February 1. Mr. Volkmann has served pastorates in Ansonia and Riverton, Connecticut. He also has done student pastorate work in the state of Washington. He received a B.D. degree from Colgate Rochester Divinity School and a Ph.D. degree from Hartford Seminary Foundation. He was ordained in 1929; is married and has one small child.

**Rev. James Davidson** who has been pastor of the churches at Michigan and Niagara, North Dakota, since 1936, has resigned to accept the pastorate of the church at Hankinson, North Dakota.

# An Interned Japanese Writes from Ellis Island

From a letter by "Tom" Matsumoto interned with other Japanese at Ellis Island. For his full account of Mrs. Pratt's work send for the January issue of the *Envelope Series*, Harvey L. Meeken, 14 Beacon Street, Boston. Ten cents per copy. Annual subscription price, 25 cents.

"THE subject of our conversation is Mrs. Jennie Pratt, a social worker who visits us every month. That she comes to us from the Board of Home Missions of the Congregational Church is accidental. . . . What prompts me to write these lines about her is the deep impression she has made on my mind as a symbol. . . .

"I should have known Mrs. Pratt before, for my job often took me to Ellis Island. Knowledge of her work here would have facilitated many a matter. . . . To my sense of values in Christian social service her role is one of the most vital ones I know of.

"To put it more simply, what would some 800 enemy aliens here on the island do without her? The thought shakes me with horror. I realize this each new day when hearing her voice I am filled with uncontrollable joy.

"I have known many missionaries in my short life, but I have known few in the way I know Mrs. Pratt today . . . I have never written so much about another Christian worker."

# In Memoriam

**Mrs. Lyman Peet.** Caroline Koerner Peet was born October 26, 1859 in New York City. In 1881 she entered Mt. Holyoke College to become the roommate of Nellie Peet (Mrs. George H. Hubbard) and to meet her roommate's brother, Lyman, who was to become her future husband. Graduating from college in 1885 she was a librarian in one of New York City's rare public libraries for a year or more. In 1887 she sailed from San Francisco for Foochow, China, to serve under the A. B. C. F. M. In 1888 Lyman Peet followed her and they were married in Foochow, October 17, 1888.

Mrs. Peet was a born linguist and became most proficient in speaking the Foochow dialect. She taught successfully in Foochow College for many years. She served as a member of the Three Mission Committee for reading the proof of the "Romanized Bible with References," published by the

British and Foreign Bible Society, and from them received a complimentary copy of the first edition of the Romanized Bible as a testimonial. Mr. and Mrs. Peet conceived the idea of a pocket edition of the Baldwin-McClay Foochow colloquial dictionary. She, herself, learned to set Romanized and English type when she was over sixty years of age. One of her many activities was in entertaining the ladies of the leading Chinese official families, especially at commencement times. In the last nine years of their life in Foochow her husband was affiliated with the U. S. consular service, and there again she displayed her ability to adjust herself to the life of the business and official community.

In May 1930 with her husband who survives her, she retired and came to live in Pasadena where she soon became an integral part of the First Congregational Church. She was very active in Woman's Guild, W. C. T. U., and was beloved by all. Her brilliance of mind and serenity of spirit persisted throughout her whole life and the passing years did not diminish the keenness of her memory or her rare knowledge of world affairs. After service on both sides of the Pacific—in China and in California—a service that lasted well over a golden wedding anniversary and until the age of 82, Mrs. Peet was stricken with a crippling illness. After fourteen months of suffering she died peacefully February 2, 1942. H. R. P.

## FURLOUGHS AUTHORIZED

**Mr. and Mrs. F. Sidney Dart** and **Dr. and Mrs. Aaron M. McMillan** of the West Central Africa Mission, beginning after July 1, 1942.

**Rev. and Mrs. J. Kingsley Birge, Rev. and Mrs. Paul E. Nilson,** and **Miss Olive Green,** of the Near East Mission, beginning in the summer of 1942.

**Miss Isabel Hemingway** of the North China Mission, beginning in the summer of 1942.

**Rev. Darley Downs** of the Japan Mission, beginning in the summer of 1942.

**Rev. Howard S. Galt** of the North China Mission, in the summer of 1942.

**Rev. and Mrs. Edward S. Cobb** of the Japan Mission, a leave of absence for the duration of the war.

## ARRIVAL FROM THE FIELD

**Miss Helen M. Jorgensen** of Madura, South India, in Los Angeles, January 20.

## DEATHS

**Mrs. Myrtle B. (James H.) Ingram,** missionary in North China 1895–1926, at Peking, December 27.

**Mrs. Bessie Fonvielle (Henry C.) McDowell,** missionary under the American Board in the West Central Africa Mission, 1922–1936, at Kings Mountain, North Carolina, January 11.

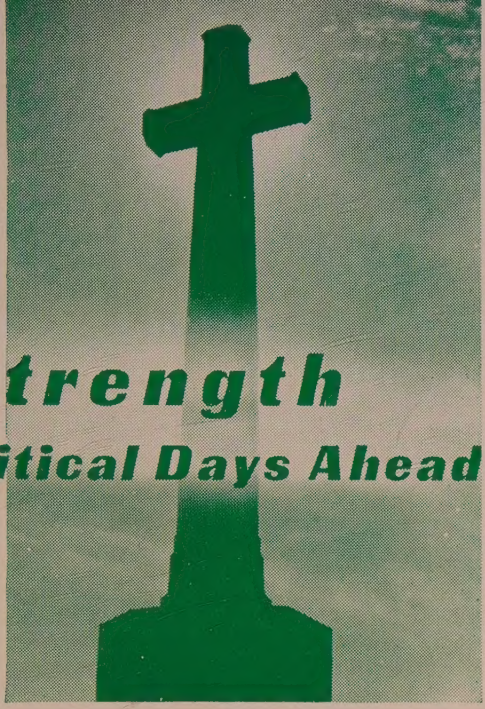
**Mrs. Lyman P. Peet,** a missionary in Foochow, China from 1887 to 1915, at Pasadena, California, on February 2.

**Mr. Arthur A. Ward,** a missionary in Ceylon from 1910 to 1935, at Winter Park, Florida, on February 8.

**Daniel Hand Educational Fund for Colored People**

| | |
|---|---|
| Total Income Received from Investments June 1 to December 31, 1941 . . | $41,037.28 |
| Month of January, 1942 . | 8,169.02 |
| Total for eight months ended January 31, 1942 . . . | $49,206.30 |

**American Missionary Association Division**
**The Board of Home Missions of the Congregational and Christian Churches**
WILLIAM T. BOULT, *Treasurer*



# For Strength
## in the Critical Days Ahead

As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in The Upper Room. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue—1,315,550 copies.

You, your group, or your congregation will surely find The Upper Room just as helpful as do these 1,315,550 readers. The cost is trivial—the return often priceless.

The issue for April - May - June (the Easter quarter) is now ready. Don't miss it. Order your full requirements today.

★ ★ ★

*Ten or more copies on consignment to one address, 5 cents each, postpaid, with privilege of returning unused and unsold copies at our expense. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years $1.00; foreign $1.35.*

*Send all orders to*

**THE UPPER ROOM**

307 American Trust Bldg., Nashville, Tenn.

Pacific School of Religion
1798 Scenic St.
Berkeley, Calif.


# THE BOARD OF HOME MISSIONS

## IS READY TO HELP

## ALL *our churches* EVERYWHERE

In planning and financing suitable buildings for worship and parish activities.

By inspiring town and country churches to rise to their opportunities.

By leading city churches to face their problems.

By supplying skilled leadership for the training of workers with children, junior high, senior high and college age young people.

By providing books and lesson materials for Christian Education through the Pilgrim Press.

By offering our pastors the opportunity for intellectual stimulation and spiritual refreshment at the month-long summer schools at Sylvandale, Colorado, and Deering, New Hampshire.

*Your church has available the resources of the Board of Home Missions for the solution of its problems.*

WILLIAM F. FRAZIER
*Executive Vice-President*

WILLIAM T. BOULT
*Treasurer*

287 Fourth Avenue, New York City